



Social Questions Bulletin

The Methodist Federation for Social Action, an unofficial membership organization, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions; and to promote social action in the spirit of Jesus. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without special class or group discriminations and privileges.

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A Free for All Discussion About the World Crisis

GUEST EDITORIAL by Bishop Francis J. McConnell

I attended a strange but very instructive meeting a few weeks ago, called by a distinguished worker for international peace. This leader asked about twenty leaders, students of the larger social questions, to meet with him to talk informally about the present crisis, the war situation, and the prospects of war. No formal program was arranged. There was not even a chairman, and each said whatever he pleased.

The views constituted a complex variety, not to say profusion. Each made his contribution, in some cases his "two cents worth." The discussion started with the military set-back given the United States by the Chinese. We didn't know enough about that, though some expressed decided and vigorous opinions. One member insisted our lack was a compelling statement of aims, but did not suggest who was to make the statement. Another thought the whole trouble could be settled were more Republicans in control of National affairs. Another declared there ought to be a board to give hearing to all shades of opinion. Another felt we should draw a sharper line between communism and sovietism. All this and a lot more.

A listener after the first hour would have felt the program had not got far. Later chance remarks began to hint at the deeper phases of the problem. Each of us had some pet proposition he wished stated; after that each realized deeper, more essential phases of the problem were not yet adequately faced. The most discerning comment came from a man who had been in the Far East the past fifteen years, had seen the shadow of Russia deepening all the time, and had seen the fundamental appeal of Russia come from the poverty of Asia.

It has taken a long time for the West to see why the East accepts in any degree the leadership of Russia. There is no reason for pussy-footing in our attitude toward Russia's denial of about everything sacred to Western civilization. Bertrand Russell tells of an hour's interview he once had with Lenin in which Lenin told of a stratagem by which he prevailed on a group of Russian peasants to put a number of Kulaks to death. Bertrand Russell says that as he listened to Lenin's story his "blood ran cold." Now it is a mystery Lenin could tell of such a performance with evident relish, but it is even greater mystery he could expect Russell to be convinced of anything except cruelty by it. It would seem the cold-bloodedness of Lenin would have made the blood of any really human being run cold. By the way, nobody sees more clearly today the delusions and snares of Russian Sovietism as a social cure-all than Bertrand Russell.

A more fundamental social question arises. What gives manifestly inhuman doctrines and practices their appeal, especially to many millions in Asia? The reason, largely is, no matter how outrageous the new doctrine, the test of the people is as to whether what is promised is better than what they now have. Conditions under which millions in Asia exist are worse than the West can imagine. The first time I heard of the conditions under which Christianity has to work in the Orient was in 1897, fifty years ago in a missionary

address by James M. Thoburn, a Bishop of the Methodist Church. The Bishop declared the fundamental situation in which the population of the world finds itself is that of inconceivable poverty. He made a statement that fairly took my breath away, and that seemed extreme at the time—namely that after having moved through India especially and China and the Pacific Islands like the Philippines for years, he was convinced the majority there had never known satisfaction of having through the day enough to eat. His point was, the progress of Christianity is conditioned on the fact that its message is to a hungry world. This was said to a missionary gathering—and was not especially pleasing, though I am not sure many hearers took it very seriously. Another address by the Bishop I read of in the newspapers, and I cannot vouch for its accuracy. In that address he gave the Church to understand if the West did not take such world-wide distress with practical seriousness the East would one day rise against the West in deadly earnestness.

Returning to the meeting of which I spoke first, all there knew well the situation of which Bishop Thoburn spoke. Most of them had travelled in the Far East. All realized the desperate nature of the problem but most were, under pressure of current excitements, suggesting quick remedies for a malady which has been growing from the beginning of time. No quick remedy will give lasting results. We are faced with a revolution which will have to be acted upon in one way or another by the majority of the earth's dwellers. Even responsible military experts insist all their efforts are to prevent war and many of them say a world war could not be decisive victory for anybody and would involve the world for a generation in destruction of wealth and annihilation of human life beyond wildest imagination. It is a task of changing ways of thinking, of shifting stress from men in masses, to worth of the individuals in the masses. The most appalling comment I ever heard on a view like Bishop Thoburn's was, "Let the masses of the East come, Science has found ways to destroy them as they come." This was not to be taken too seriously for it was more spontaneous ejaculation than reasoned intelligence. But the vastness of the killing in a world war is today becoming a theme of agitated conversation and with that an increasing realization of the hunger, and its distress, is getting into the thought of almost everybody who thinks at all. It is sad to have to say that it has taken over fifty years for the public, especially the religious public, to catch up with the facts stated in a missionary address by a Bishop. The only answer I get from those standing close to the scenes the Bishop described has been, "We got used to it."

Nevertheless the people are now talking about the desperate plight of the majority of the earth's inhabitants. The longer they talk about it, the less likely we are to accept war. It will take a long time to get the East to listen to the West, even if we keep out of war. If we, however, just show a genuine willingness to listen to the East that will be a good first move.

Those who have read this article thus far will perhaps think that I am coming out at quite a distance from where I started, in my description of the meeting I attended. So did the meeting, or those did who talked about it more after it was through.

How Fare Our Democratic Rights?

YEAR OF REPRESSION AND REPRESSIVE LAWS

Civil Liberties Union reports: "Tensions from Korean conflict brought incidents in American cities showing frightening contempt for constitutional rights:" banning peace rally in Union Square (famed for free speech); \$20,000 bail for "mere possession of so-called subversive literature" in Philadelphia, etc. This climate brought McCarran Act, stimulating many city "unconstitutional anti-Communist ordinances."

THE LOYALTY OATH— NEW BADGE OF AMERICANISM?

"American Way of Life" fast included loyalty oath of fear-ridden repressive regimes. Loyalty oath imposed on: Cal. Univ. and other schools; Cal.'s public and civil defense workers; American Bar Associationists; N. Y.'s Civil Defense workers; many private workers; N. Y. City Welfare employees; Ohio's public employees and unemployment compensation recipients (!); many city employees.

N. J. Supreme Court voided candidates' oath after Progressive Party challenge. Newark College's G. B. Thorp, dismissed for refusing N. J. teacher oath against violence, is an F. O. R. pacifist!

A. C. L. U. opposed N. Y. City loyalty oaths as against free expression and association, and not for security. "Saboteurs sign any oath. Result, innocents harassed. Indeed oaths lull authorities into false security. Inquiry into civil servants' political affiliations illegal."

N. Y. Bar opposed Bar Association oath. Former Supreme Court Justice Roberts held it contradicted "American tradition suspicion should not be on entire class on chance of catching few delinquents."

American Librarians unanimously condemned loyalty oaths probing "into library employee's thoughts, reading, associates, organizational ties."

Many Cal. professors refused oath and were dismissed. 48 courses dropped, lacking replacements. Professors declined visiting lectureships. Psychological Association discouraged appointments there, pledged "support to dismissed teachers." Many faculties and student groups sent support. Industrial Institute Director warned Regents: "You destroy great scholars; caught independent spirits, not Communists."

Stewart's *Year of the Oath* records dramatic Cal. U. battle, shows target was right to think independently, not Communists. An ex-German drew German parallel: "First oath is so gentle one can scarcely object. Next oath is stronger! Time to resist was beginning; oath to refuse was first, little one." Book shows Regents' big business make up. Regent Giannini, President of World's largest bank, is quoted at Regents meeting: "I want to organize vigilantes, to unearth Communists and Communism." One who would take law into his hands, would lead crusade to ferret out subversion and violence advocates!

Bishop Parsons said: "Not one professor's accused of Communism, dismissed because they would not obey Regents. One Regent reportedly called Faculty 'hired men.' Loyalty oath violates our tradition, requiring mutual trust. President takes oath because we trusted him. Loyalty oath begins other way, based upon suspicion. If you cannot trust a great faculty, how trust any group? Step to universal suspicion and secret police becomes inevitable, democracy collapses."

INROADS ON ACADEMIC FREEDOM

N. Y. City schools ban Nation for 3rd year: remove brotherhood books and films; end Teachers' Union recognition, denying, said Arthur Hays, workers' bargaining rights.

Clearance with inaccurate Un-American Committee banned Pearl Buck and Marquis Childs from D. C. schools. Protests ended such clearance.

Christian Science Monitor reports fear and free thought curbs bar serious thinking on controversial issues in Boston schools.

Dr. Clyde Miller wins out-of-court settlement with Teachers College for what Porter Sargent calls "atrocities of Clyde Miller's dismissal." "Nation's Schools" stated: "No valid reasons, charges of incompetence or neglect, opportunity for hearing. Dr. Miller's influence developing propaganda and intercultural courses is nationwide; his materials aid many schools. Teachers cannot understand dropping such badly needed courses."

City College and Pa. State drop Prof. for successful leadership against racial discrimination in Metropolitan's tax-exempt housing project. N. Y. City drops teachers with unchallenged teaching records for resisting Supt.'s probe into political affiliations. A. C. L. U. cited their 162 teaching years without proven "incompetence or indoctrinating. Teaching right should depend on integrity of work with students, not ideologies and associations. Ferreting out Communists requires spying, vigilantism; would shatter teacher morale, disorganize schools, deteriorate teaching. Students may accept spying, suppression, fear of speaking independently."

WHAT ABOUT FREEDOM OF EXPRESSION?

Former Att'y Gen'l Biddle, ADA Head, states: "Fear of revolution and Russia turned into fear of change, thought, democracy, ourselves. Greatest danger is to free association and belief. We tend more sterile in action, more impotent to think or speak, lest not deviating sufficiently from the party line."

Historian Commager writes: "Never, except in ante-bellum South, was free expression so sharply curtailed. Particularly ominous is attack on association, right most necessary to democracy. Spectacle of a powerful, free people frightening itself out of freedom," makes others ask "how deep our allegiance to freedom."

Record shows: Inviting Robeson stops Mrs. Roosevelt's T.V. program; Radio drops Jean Muir after "Counterattack" blacklisting; Legion stops Democratic Club meeting in Glendale, Cal., for Marshall Plan views; Baptist Mission Board recalls missionary long in China, for views on foreign policy and China's government; Men and women beaten, arrested for circulating Stockholm Peace Appeal; Hollywood Ten and unionists imprisoned for withholding politics; Presbyterian Richard Morford and others, torn from families, imprisoned months, for resisting Un-American Committee; Trenton bans "They Shall Not Die," on Scottsboro case, revived to aid Trenton Six Negroes; Court denies Jean Field her children because she teaches racial equality and criticizes foreign policy (Martin Hall writes: "I believe this first case where U. S. court has done this; reminds me too uncomfortably of my days under Hitler"); Memphis and Atlanta ban movies treating Negroes as equals; After previous censor clearance, New York bans movie Cardinal Spellman and Catholic Veterans oppose; Labor and co-op newspaper reporters denied Minn. legislature press space; Cal. Senate bans "People's World" reporter; Assoc. of Internes and Medical Students lose publication when "A. M. A. pressure on drug firms discontinued advertising"; Detroit newsstand closed as "nuisance to peace and safety" for selling "Daily Worker"; Trenton Six denied Negro attorney Chas. Howard, as he "associated with organizations cited by House Un-American Comm. and Att'y General" (New Jerseyites retaining Mr. Howard and Arthur Hays for the Six, included Princeton Dean Robt. Wicks and other prominent); C. O.'s in Iowa arrested for draft violations after already serving terms for same violations in 1948; Political prisoners with exemplary conduct records—denied the parole granted Parnell Thomas who stole public funds, General Meyers who in wartime conspired with profiteers to defraud the government, Andrew May who used congressional office for personal profit from war contracts; N. Y. City Welfare Commissioner demotes and fires welfare workers for connection with Public Workers union, says of union supporters: "Like rotten apple in the barrel, they must be removed"; Pope bars priests from Rotary Clubs; India's U. N. envoy's Houston speeches banned for U. S. policy criticism; Memphis movie censor okays "City Lights" but bans it, since he disapproves Chaplin; 72 year old Oklahoma man fined for "breach of peace" selling "Daily Worker"; court order ousts from pulpit Rev. John Melish, supported by congregation and present vestrymen in refusal to restrict son's associations (many considered this state intervention in church affairs); Dr. W. E. B. DuBois indicted as foreign agent for heading former Peace Information Center (Dr. Chas. Johnson said of 83-year-old Dr. DuBois: "His history has been one of protest, but loyalty. I interpret his work as toward making our country a better place for all"); Metropolitan Life tries evicting tenants who fought Stuyvesant Town racial discrimination; Tenants of Long Island project similarly threatened for letting Negro children play in their yards.

DESTRUCTION BY CONFISCATION?

Unprecedented court order barred International Workers Order (non-profit fraternal insurance company open to Negroes at equal rates, unlike commercial companies) from holding its membership meeting in New York. N. Y.'s Insurance Supt. seeks to abolish I. W. O., confiscate its 162,000 members' assets without consulting them and turn assets over to rival insurance companies.

I. W. O. is called "public hazard," which for 41 years N. Y. Insurance Dept. and Courts defined as insolvency; I. W. O.'s solvency rating is 41% above requirements. Insurance Supt.'s charges are political. 1950 Insurance Report on I. W. O. fraternal activities, on which court action is based, admits: "There is no evidence of subversive acts." But I. W. O. officials' political writings and speeches are condemned. Previous Insurance Supt. justified anti-Roosevelt activities of some large commercial insurance company officials based on their "absolute right to express political opinions." Perhaps it depends on the opinions. Former aim was to cripple organizations and members by smear and blacklist. Aim here is destruction through confiscation.

(Continued on page 12)

BEHIND THE HEADLINES

Behind what is happening to democratic rights are two opposing forces—resistance and repression. Both now move under the pressure of the Korean war and the emergency mobilization. This makes a new chapter in the struggle for preservation and extension of our democracy.

In the 'twenties repression came from the need of big business, aided by the fear generated by the Russian revolution, to reduce the gains made by organized labor during World War I. In the 'thirties repression came from the need of concentrated wealth and monopoly enterprise to stop the New Deal, check opposition to fascism and constructive criticism of the capitalist economy. The fear generated by the Great Depression worked both ways. Came an interlude when Hitler and Japan united the needs and the strength of capitalist, socialist and soviet democracy. Then the need of American finance, made dominant by the war, to expand abroad, and the check it met from the counter expansion of communism, plus the fear generated by the success of soviet socialist economy, brought attempt to contain communism abroad and destroy it at home, repression of loyalty tests and subversive lists, Smith Act enforcement, passage of the McCarran Act. Now actual war and partial mobilization are increasing both the demand for repression and resistance to that demand.

Repression is also increased and opposition decreased by use of the red issue in political campaigns. The current investigation into the defeat of Senator Tydings is only one instance in a general situation. Observe enforcement of the McCarran Act. It combined two bills, each declared unconstitutional by sponsors of the other. The Attorney General, and the President who vetoed the Act, repeated that judgment. Now when its first victim, the Communist Party, moves to have its constitutionality tested the government opposes that move and says the Party must first stand trial.

Test of what repression will gain from the courts under the war temper will be the decision of the Supreme Court in the case of the 11 communist leaders. In setting the limits of freedom in speech the courts have been operating under the rule of "clear and present danger" to national security laid down in World War I. In the case of the 11 the Appellate Court expanded that rule to probable, future danger. Thus guilt becomes potential instead of actual. There is no objective test. The decision records only the presumption of the court. On this basis the government moved to have bail taken away from the 11 on the ground they probably would oppose the war. Their possible future advocacy of force and violence was one ground for dismissal in the loyalty oath case of the New York school teachers. If this position is sustained all opposition to war preparations and war policies can be stopped.

That repression of the growing national peace movement will be attempted is indicated by indictment of the officers of the defunct Peace Information Center under the Foreign Registration Act for circulating publications of the World Council for Peace. These persons were among initiators of the Peace Pilgrimage to Washington on March 1 and a peace ballot now being nationally circulated. Day by day the basic fact that peace and democracy are indivisible becomes more evident. They will be won or lost together.

The strongest weapon in the armory of repression is the fear that creates self repression. The meeting not attended, the protest not signed. The course not given, or toned down, or not taken. The book not read. The speech that did not get made. The article that was never written. This is how more freedom than can be taken away by injustice and force is lost.

Now the fear that has spread its paralyzing power over our fair land is lifting. Experience is showing what history wrote in our struggle over the expansion of slavery, that the final defense of democracy is not in courts but in the hearts, minds and actions of the people. So they are speaking out, writing to the papers, signing peace ballots, answering peace surveys—mothers who want their boys for higher tasks than war, or milk and meat for their children; workers, farmers, scientists, intellectuals, youth who want to produce for life not death. And the preachers?

H. F. W.

GOOD NEWS FROM THE FIELD

A Quadrennial City Institute for Pastors in Houston, Jan. 30-Feb. 2, under Dept. of Negro Work of Board of Missions and Church Extension (168 pastors, Superintendents and Bishops from 28 states) unanimously voiced support for Methodist Federation for Social Action; wired Virginia's Governor to spare the seven Negro boys later executed in Virginia for a crime for which no white man there has been executed—and after conviction by an all-white jury; memorialized the General Conference and annual conferences against all segregation in the Church, including the Central Jurisdiction.

Following his engagement at Houston, our Executive Secretary filled other engagements at Warren St. Methodist Church in Mobile; Clark College, Candler School of Theology, and Gammon in At-

lanta; Bennett College in Greensboro. Deep and wide interest in social questions and the Federation's program was manifest. New members and friends were won; and chapters initiated. The student body at Candler School of Theology (Emory) voted 244 to 12 (6 undecided) for opening the School to Negro students.

THE GRASS ROOTS ARE GROWING MFSA SPREADS TO INDIA

"I have been here just three months. I find prospects of starting MFSA CHAPTERS bright. This evening, 15 young men met, to consider such organization. We are working on an article to be published in the 'Indian Witness' on Social Action and the proposal to form a chapter of MFSA. The need for organized expression of courageous and consecrated radicalism is desperate in the Methodist Church. I think these are the times when Christian Social Action standards will be severely tested. Let us not fail the greatest of revolutionaries, Jesus Christ, in this fateful hour of human history."

Jesse K. Cornelius,
Hyderabad, Deccan, India

BOSTON UNIVERSITY CHAPTER has had meetings on Social Action Groups, on Cooperative Movement, United Nations and Civil Liberties and is preparing a large demonstration UN meeting.

Frederick D. Arnold

GARRETT MFSA CHAPTER

"We had a membership drive, sparked by Dr. Harris Franklin Rall speaking on 'Why I Belong to the MFSA.' We have so far gained seven new members since our drive, raising our total to 53."

Chester Chambers

CIVIL LIBERTIES IN CHURCH ACTIVITIES

What is the reaction of the church to the intimidation coming from well-meaning or malicious individuals, economic, religious or political interests, to church groups and ministers trying to carry on a prophetic witness in days of crisis, seeking to convert and win all to Christ, regardless of position, race, creed, color or political affiliation, and standing behind people at the point of their need?

We recommend that all continue to carry on the preaching, teaching and ministry of the Church of Christ with God as the judge and Christ as the guide.

E. J.

THEY DISAGREE ON OUR ECONOMIC ANALYSIS

Dear Editor: May I express a few thoughts on "U. S. Economy at Mid-Century," apropos paragraph "Have Workers Received their Share?" Do you mean Labor has not? I make less than \$600, work at odd jobs, etc., and feel I know the "oppression of the poor" who are not of organized labor. . . . If you would go to bat for real underdogs instead of "vested labor powers" would you not be doing the real teaching of Christianity more service? Has not Labor joined ranks of the exploiter wanting more and more at expense of the public? I'm for the general welfare and man furthest down which certainly is not organized labor. Let's for once stand up for justice for unorganized labor.

Paul Brinkman, Jr., Portland

Sirs: Just finished reading my Jan. SQB. I want every member of the Senate to have a copy. Your article U. S. Economy at Mid-Century is so true, so full of the facts, everyone should have opportunity to read this. I will pay for mailing every senator a copy, first class. Cost of the publications and postage would be about \$30. How much for the work? Politically I am a Norman Thomas socialist, very interested in success of Labor Party in England, also of Co-operation systems in Norway and Sweden. This government as is cannot exist without wars in spite of efforts of such brainy men as Wilson and F. D. R.

Dr. Geo. Aupperle, Idaho Falls

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HOW FARE OUR DEMOCRATIC RIGHTS?

(Continued from page 10)

ANOTHER INQUISITION?

Dr. Harold Bosley writes in the *Christian Advocate*: "For 300 years the Inquisition shackled the mind and conscience of Europe with fear and hatred. The inquisitors in their effort to crush heresy stopped at nothing: confiscation of goods, torture, death. All were used to the glory of God—or so the inquisitors thought!" We have had our House Committee in the image of Dies, Thomas, Rankin and now get our Senate Committee in image of McCarran and McCarthy. From them, the Attorney General, and others we received blacklists, hysteria, headlines, fear, hatred, shackling of our minds and conscience. Will we also get Inquisition and Holy War? In the I. W. O. case we begin to see confiscation of goods. Will we also see torture and death? Or will we Americans and churchmen rise from lethargy, face our peril, and speak out for freedom while there's time?

COERCION, INTOLERANCE— SIGNS OF LITTLE FAITH

On repression in ideas, Bishop Parsons has wise words: "If we Christians seek to *compel* belief, we violate our own faith, fail to fit into the way God works. Repression evidences doubt, not faith. Compulsion, intolerance, denial of liberty are proclamations of insecurity. That is true for nations as well. In society which claims to be free, repression and compulsion deny its claim. If N. Y. school children cannot read *The Nation*, and *Daily Worker* reporter is excluded from a legislature, our faith in freedom has for a time capitulated."

WHAT OF THE RIGHTS OF NON-CITIZENS

Our democracy is tested by its treatment of aliens. Rigid enforcement of anti-alien sections of the McCarran Act, detaining Italians and others at Ellis Island, became international scandal. The government hounded and sought to deport non-citizens for political opinions and associations. Midnight, Oct. 22, Justice Dept. raided scores of aliens' homes, held them without bail to deport for political heresy. Ignoring jail conditions, consider suffering and heartbreak this caused families. All of us sprang from foreign-born, who built America. Recall Statute of Liberty's: "Give me your tired, your poor, Your huddled masses yearning to breathe free." Leviticus: "If a stranger sojourn in your land, ye shall not do him wrong. The stranger shall be as the home-born, thou shalt love him as thyself; for ye were sojourners in Egypt."

Hon. Francis Kane helped stop Palmer Raids, marking hysteria after World War I, says current raids are continuous, thus worse, cruel, unconstitutional.

AMERICANS SPEAK UP FOR FREEDOM

America's tradition and democratic conscience still live. Again comes resistance to alien persecution. Methodist Georgia Harkness, Wayne White, etc., protest. American Comm. for Protection of Foreign Born and others legally defend victims. Judges void government's no-bail policy for aliens or political prisoners like Bridges, while cases are being tried.

MIXED ROLE OF THE COURTS

Judges, loyal to the Constitution, help resist repressions. Providence, R. I., police court voids local ordinance against hand-bill distribution, releasing three men arrested with Communist hand-bills. Judge rules Communism irrelevant, constitutional free speech and press being for all. Two Long Island Labor Partyites arrested on \$500 bail with Stockholm Peace Appeal by Justice of Peace, were freed by Grand Jury's refusal to indict. Courts voided Jacksonville Birmingham, Los Angeles, Miami anti-subversive laws. Supreme Court ruled unanimously that witness cannot be forced to incriminate self on communism connection, while Smith Act remains. Hawaii Federal Court dismissed over 30 cases for resisting Un-American Committee's political affiliation queries. Twice in January Supreme Court held meetings could not be arbitrarily banned.

But the Court upheld a Syracuse Univ. Progressive Party student's conviction for a street speech to which some listeners and the arresting policeman objected. In this split decision Justices Douglas and Minton objected no riot incitement took place, and a listener threatened violence. Justice Black said police duty was to protect student's constitutional speech right, if necessary arresting threatening listener, not his intended victim; majority decision implied local police power to censor "all speeches, political or otherwise. I will have no part in this long step toward totalitarian authority. The 3 cases together (Ed.: 2 cases concerned non-conformist Baptist and Jehovah's Witnesses) mean while previous restraint probably cannot be imposed on unpopular speaker, police can silence him when customary hostility develops." ACLU Counsel Levy said:

"Decision is frightening. Any group bent on breaking up a street meeting can have speaker arrested if his words arouse opposition. Supreme Court's decision would permit private groups to censor unpopular views."

Decisions depend largely on judges, and reflect climate, whether tolerant or repressive. Nor have positive, liberal decisions depended on courts alone. Courts received cases from persons and organizations defending democratic rights.

Democracy was set back by Supreme Court review refusals: Hollywood Ten (ACLU said review refusal was "result of Court's present makeup. Last year, Justices Murphy and Rutledge were alive, and Court *agreed* to decide the issues"); case of orthodox Armenian father, denied his children because judge and Catholic institution disliked his return to Soviet Armenia; Ga.'s anti-Negro election law and anti-urbanite county unit system (Black and Douglas protested review refusal, calling Ga.'s set up, last loophole for evading previous rulings against voting discrimination); Memphis banning of movie "Curley" because white and Negro children played together and Atlanta's banning of anti-prejudice "Lost Boundaries"; N. Y.'s wiretapping law; pending (now completed) execution of 7 Va. Negro boys for rape for which white men are spared; similar Miss. case of Willie McGee, being executed March 20, unless we get President Truman to exercise clemency.

BEYOND THE COURTS—THE PEOPLE

Popular agitation prevented earlier execution of McGee and Trenton Six. Others resist repression: Numerous Methodist and other preachers signed Christmas Appeal to President against political deportations and jailing without bail of aliens; "Catholic Worker," Baptist "Watchman and Examiner," Bishop Magee and 1200 prominent ask McCarran Act repeal; Conservative publishers' organ "Editor & Publisher" attacks Gov. Dewey's Civil Defense Bill as "most dangerous blow to Bill of Rights by any governor," probably inspired by Federal Civil Defense as state model, granting Governor power (on attack "threat" or "sabotage") to "take, use, destroy all property" or "communications facilities"; Evansville, Ind., Mayor and Council table ordinance outlawing city limits entry of "any person adhering to Communist ideology"; N. Y. Times and other opposed N. Y.'s Feinberg Act; Bishop Parsons, Prof. Mather, and others, urge right to silence on political beliefs, oppose forced self-incrimination; Harvard refuses to ban Osmond Fraenkel address or Lawyers Guild chapter; Baltimore School Commissioners defy City Council request to ban Lattimore speeches; Methodist E. Peoria pastor Powell shows movies banned by town library board after heated Legion opposition; ACLU and ADA fight "rapidly spreading evil" of federal wiretapping; ACLU campaigned for minority political freedom in unions and opposed Maritime Union's excluding all aliens; Baptist San Francisco Ministerial Union (Negro) opposed Coast Guard's new waterfront political screening which denied hearings or appeals and disemployed hundreds of trained seamen and longshoremen, especially Negroes in unions accepting them as equals. Federationists are active for democratic rights. Henry Crane led Michigan fight against action making "subversion" a crime where free speech and press do not count. Edgar Wahlberg prevented passage of utterly needless, hysteria-born Dearborn ordinance against "Communist" literature. Mark Chamberlin leads a West Coast fight for political and human rights of aliens. Chester Hodgson joins other New Jerseyites for Trenton Six.

A CALL TO ACTION NOW

When this crucial period is recorded, persons may be judged by what Jesus called fruits, not by labels propagandists threw their way. Glory will be assigned courageous words and deeds to which conscience drove Churchmen and others—to end hysteria and defend the spiritual freedom and democratic rights which made America great.

As for M. F. S. A., we support Methodism's Social Creed: "For recognition and maintenance of free speech, free assembly, free press; for free communication of mind with mind, as essential to discovery of truth; for right of every individual and group to believe in and advocate any peaceful method for solution of any problems that confront society. We stand upon the single principle of testing every such proposal in light of the teachings of Jesus."

J. R. M.

We regret the death on February 1 of our good friend and Executive Committee member, Mr. E. J. Fricke, former Indiana Conference Lay Leader, Farm Bureau official, and strong supporter of the cooperative movement.